

THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME II.

THE EXAMINER;
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PAUL SEYMOUR,
PUBLISHER.

Association and Labor.

The following letter from the Paris correspondent of the New York Tribune will be read with interest. No one who desires an improvement in the condition of working men can overlook the important movements made by working men themselves in France. Whether their plans be good or not, their object must be appreciated by all.

To one who has any hope or faith in a new social order, it grows out of the present agitation in Europe, a day spent among the Laborers' Association of Paris, must be full of the intensest pleasure. A more spectre of current events could not visit them without interest. There are already some fifty of these establishments, with various numbers of workers connected with each. The Tailors of Paris, now removed to No. 25, Rue Faubourg St. Denis, have 1,500 members; that of the Leinster, in the Boulevard Pigalle and Rue Simon Le Franc, probably not more than 50; the Saddlers' Association, Rue Neuve Fontaine George, about 300.

The Tailors' Association above named, is composed of men who adopt Louis Blanc's ideas that all labor should be paid alike without regard to degrees of skill and efficiency. They regard it as a just application of the principle of fraternity, that the strong should help the weak.

They are anxious to make better conditions for all, and to visit them without interest.

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"But do you make anything at such prices for things so good?"

"Oh yes, we make a fair profit, I assure you. I am glad you are content with our poor accommodations."

"Yes, Citizen, I am glad to see you doing so well. I am an American, and take great pleasure in seeing the laboring classes helping themselves. Success to you!" Good night, Citizen."

"Citizen, good night."

I have still in my portfolio a large stock of notes on Socialism in Europe, which I propose to lay before the readers of *The Tribune*. In my next article I will say a word of Cabot and the Leinster Communists as they are just now occupying a share of the public attention, and giving occasion to a great deal of ignorant and unfair talk.

C. A. D.

Emancipation in Kentucky.

It is remarkable that the two greatest and most salutary social revolutions which have taken place in England—that revolution which, in the thirteenth century, put an end to the tyranny of nation over nation, and that revolution which, few generations later, put an end to the property of man in man—were silently and imperceptibly effected. They struck contemporaneous observers with no surprise, and have received from historians a very scanty measure of attention. They were brought about neither by legislative regulations nor by physical force. Moral causes noiselessly effected, first the distinction between Norman and Saxon, and then the distinction between master and slave. None ventured to fix the precise moment at which either distinction ceased. Some faint traces of the old Norman feeling might perhaps have been found late in the fourteenth century. Some faint traces of the institution of villeinage were detected by the curious so late as the days of the Stuarts; nor has that institution ever till this hour been abolished by statute."—*Maccayl's England*.

The Association had, in December last, 273 members, about the number with which it commenced the April previous. They began with a capital, but with a contract for saddle and harness to be furnished to Government. On this they obtained credit for the stock necessary to commence with, which the first lot of saddle-harness enabled them to pay for. They have also made work for the shops of the city. They have paid rather higher wages to the workmen than is paid in the workshops of Paris generally. Their profits are: one-half the wages and expenses have been set back, shod the workmen for the year be produced in those areas already stated, they will have at least \$10,000 francs, or about \$12,000, to divide among themselves. In this division every man is to share equally, in proportion to the number of days' work he has done. A day's work is 10 hours only, and no one is allowed to work more. A quarter of the profits is to be paid to the claimants of the day's annual settlement; a second quarter is reserved to be paid to the workmen against sickness and accidents, and the remainder half remains as the capital of the Society, represented by certificates of stock bearing a low interest. Should the money not be wanted for use, it is to be invested in the public funds.

The order and cheerfulness prevailing, notwithstanding the workshops of this Association, but in those of all others which I have visited, is remarkable. M. Darand, the polite and genial President of the Saddlers, uses the language of one who wears a coat of mail, and does work in the ordinary shape of the world.

For the purpose of supporting the abominable *Association des Saddlers*, which he also organized, every man is paid by the piece, and proportionate to what he actually produces. One-sided as an application of principles as this, seems to me, cannot be found on the best results.

Louis Blanc did not, however, always insist on the equality of wages for laborers taken out of the persistent selfishness of the world. In the Association of Saddlers, which he also organized, every man is paid by the piece, and proportionate to what he actually produces. One-sided as an application of principles as this, seems to me,

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LOUISVILLE, KY.: SATURDAY MARCH 31, 1849.

WHOLE NUMBER 94.

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the Kingdom except her own, who, to do her justice, seem to have been very kindly treated."

We respectfully ask the editors of the Louisville Journal whether this most peaceful of all the agents in our social system, is not either neutral, or *on the side* of slavery in Kentucky? But we need not ask them: their answer is on record, in a note appended to the long editorial from which we have quoted:

"It is worthy of remark that the three religious papers published in this city have not been able to see, or, if they have seen it, have omitted to proclaim this law of God, which, according to some, commands the abolition of slavery. And yet it is their special function to persuade and to teach men to do the will and obey the laws of God. It is also a part of their mission to persuade men to respect the rights of others, and they have not interpreted the maxim of freedom and equality into an imperative injunction to set the negro free." We take it for granted that their conductors all reject this species of logic; and, if they do, we hold that they have a perfect right to preserve the neutrality on the emancipation question they seem to have adopted. They have a wide circulation, and would be felt if they were to take sides on a point of such importance.

2. Slavery was discouraged by the Courts. The whole course of judicial decisions was unfavorable to its claims. In all cases involving personal freedom the presumption was held to be against slavery, and the *onus probandi* was laid upon the lord Nonsoit of the master after appearance in a *nativus habendo*, (the writ for asserting the title of slavery), was bar to another suit—a perpetual enfranchisement. Non-suit of the villain after appearance in a *liberate probanda*, (one of the writs for asserting claim to liberty), was no bar to another suit—a perpetual enfranchisement. The Church is the professed expander and advocate of this Law. To its keeping are intrusted the doctrines, institutions, and usages of the Christian religion. By its very constitution it is pledged to action against every doctrine, institution, usage, incompatible with them. Inaction is treachery. It is incapable of maintaining neutrality in the strict sense of the term, upon any question, involving moral principle. The neutrality of the Church is interpreted into an affirmation of the doctrine that slavery is not repugnant to the law of God. The inference is legitimate. The Church is the professed exponent of this Law. To its keeping are intrusted the doctrines, institutions, and usages of the Christian religion. By its very constitution it is pledged to action against every doctrine, institution, usage, incompatible with them. Inaction is treachery. It is incapable of maintaining neutrality in the strict sense of the term, upon any question, involving moral principle. The neutrality of the Church is interpreted into an affirmation of the doctrine that slavery is not repugnant to the law of God. The inference is legitimate. The Church is the professed exponent of this Law. To its keeping are intrusted the doctrines, institutions, and usages of the Christian religion. By its very constitution it is pledged to action against every doctrine, institution, usage, incompatible with them. Inaction is treachery. It is incapable of maintaining neutrality in the strict sense of the term, upon any question, involving moral principle. The neutrality of the Church is interpreted into an affirmation of the doctrine that slavery is not repugnant to the law of God. The inference is legitimate. The Church is the professed exponent of this Law. To its keeping are intrusted the doctrines, institutions, and usages of the Christian religion. By its very constitution it is pledged to action against every doctrine, institution, usage, incompatible with them. Inaction is treachery. It is incapable of maintaining neutrality in the strict sense of the term, upon any question, involving moral principle. The neutrality of the Church is interpreted into an affirmation of the doctrine that slavery is not repugnant to the law of God. The inference is legitimate. The Church is the professed exponent of this Law. To its keeping are intrusted the doctrines, institutions, and usages of the Christian religion. By its very constitution it is pledged to action against every doctrine, institution, usage, incompatible with them. Inaction is treachery. It is incapable of maintaining neutrality in the strict sense of the term, upon any question, involving moral principle. The neutrality of the Church is interpreted into an affirmation of the doctrine that slavery is not repugnant to the law of God. The inference is legitimate. The Church is the professed exponent of this Law. To its keeping are intrusted the doctrines, institutions, and usages of the Christian religion. By its very constitution it is pledged to action against every doctrine, institution, usage, incompatible with them. Inaction is treachery. It is incapable of maintaining neutrality in the strict sense of the term, upon any question, involving moral principle. The neutrality of the Church is interpreted into an affirmation of the doctrine that slavery is not repugnant to the law of

THE EXAMINER.

F. COSBY,
JOHN H. HEYWOOD,
NOBLE BUTLER,

Editors.

LOUISVILLE::: MARCH 31, 1849.

GE: We send, occasionally, a number of the EXAMINER to persons who are not subscribers, in the hope, that by a perusal of it, they may be induced to subscribe.

The friends of Emancipation and Colonization propose to hold a public meeting in the town of Brownsville, Oldham county, Ky., on SATURDAY, the 14th day of April next, for the purpose of taking into consideration the ways and means best calculated to promote that object.

MANY VOTERS.

The friends of emancipation in Jefferson county will meet at JEFFERSONWON, on SATURDAY, the 31st inst., to appoint delegates to the April Convention at Frankfort.

There will be speaking. Friends and opponents are invited.

Corresponding and Executive Committee.

At a meeting of the friends of emancipation, held in Louisville, February 22, 1849, W. W. Worley having been called to the chair, and Ranben Dawson appointed secretary, the following gentlemen were named as a Corresponding and Executive Committee, with power to engage their number and fill vacancies:

W. W. Worley, Wm. Richardson,
Wm. E. Glover, Ruben Dawson,
David L. Beatty, Patrick Marcy,
Blair Ballard, W. P. Boone,
Thomas McGrail.

At a meeting of the Committee, February 28, Lewis Ruffner and James Speed were added to the number. Wm. Richardson was chosen Treasurer, and Blair Ballard Corresponding Secretary. W. W. WORLEY, Ch'n. R. Dawson, Secretary.

From the foregoing notice it will be seen that a standing committee has been appointed by the friends of emancipation in Louisville.

The great object of the committee will be to publish valuable pamphlets and essays for distribution through the State. From many quarters applications are continually made for facts and statistics bearing upon the subject of emancipation. Those applications, we trust, will now be fully met, and a vast amount of useful information upon this vitally important subject be disseminated throughout Kentucky.

Any application addressed to Bleed Ballard, Corresponding Secretary, or Paul Seymour, publisher of the Examiner, will meet with prompt attention.

Conventions of Slaveholders.

Some slaveholders, writing in the Louisville Journal, have spoken of the propriety of having a meeting of slaveholders on the 19th of April, previous to the meeting of the convention at Frankfort. We consider the suggestion the most convincing of the various indications which meet the eyes of those who attentively observe the course of public affairs, that the institution of slavery, which has grown so rankly for many years past, and exerted so mighty an influence, has already begun to decline.

"Mr. Clay is not a reformer; he is a politician; he is one of that class who ostensibly observe the state of public opinion, and who do not mean to put their own popularity to unnecessary hazard by the suggestion of measures which the people are likely to reject. The letter is written with abundant caution, in the most persuasive manner of one who has studied the art of persuasion, yet without a certain decision."

"Thus far we are gratified with Mr. Clay's Letter, but no farther; and in justice to it, to ourselves, and to our voiceless clients, the victims of his tyranny, we must now speak of other features. Its spirit is that of annexed selfishness, and the inhumanity of its proposed remedy for slavery, is only surpassed by slavery itself. Such a letter could never have emanated from a magnanimous mind or generous heart—How it contrasts with the illusions to slavery by Jefferson, and Wythe, and Washington, and Patrick Henry, and Lee, and Pinckney, and Luther Martin, and Rudi, and Franklin, and Gerry, and Ellsworth, and some of the early statesmen of his own State; with the spirit of Chetham, and Clarkson, and Buxton, and Wilberforce; and with the political papers of Lamartine. It contains no expression of sympathy toward the unhappy sufferers from slavery—or regard for their rights. Had it issued from the heart of a sinner instead of a human bosom it could not have been more cold, or pitiless. It speaks of the hundred and ninety thousand colored people of Kentucky as though they were all subordinate to the pleasure and the prejudices of the whites. It proposes a scheme under the name of Emancipation, which is in fact but a modified system of slavery, and the cold heartlessness with which it urges that measure makes one shudder to read it."

The National Era, Washington, D.C., speaks at considerable length. Our space will permit us to quote only the ensuing paragraphs:

"There can be no doubt that the Letter separates Mr. Clay from the class of ultra slaveholders, and places him in the ranks of Emancipationists. His tone is very different from that of his unfortunate speech in the Senate, 1839, when he declared that the legislation of two hundred years had sanctioned and sanctified negro slavery. The spirit of that speech was essentially pro-slavery; the spirit of this Letter is anti-slavery. We do not therefore agree with those who think that he stands on precisely the same ground now, that he occupied nine years ago."

"It must be remembered, too, that this demonstration is made in disregard of the policy of his own political friends, and of the action of both the great parties of his State. The pro-slavery tactics of the Democrats had driven the Whigs to take ground against all agitation of the question of Emancipation. Even the Louisville Journal, always devoted to the interests of our country, is to regard us, as well as we can, that freedom is right, in theory and practice, that slavery, in theory and practice, is wrong. In performing this work, we hail as helpers and friends, all whose hearts glow with a love for freedom, and we hope by all such to be regarded as helpers and friends."

A Word to Friends. It is very much the fashion with politicians occasionally to go through a very vague and bewildering process, technically called "defining their position." This process has come to be regarded generally with suspicion, in consequence of the remarkable fact, that the men most ready to define their position are the men who have no position to define.

We have no wish to talk politicians for guides at any time, or on any subject, and especially unwilling should we be to follow their example when the example is notoriously bad. Therefore, dear reader, have no fear that we are now about to pass through the disagreeable process to which we have alluded. We have no intention of defining our position, for we better ourselves that our position does not need to be defined. If that position does not define itself, it is not in our power to define it.

Our object in writing this article is to ask our readers, one and all, to do as simple justice in one respect, viz: to regard us, as well as our correspondents, as the exponents of our views—We do not ask them to approve our opinions, we only ask them, when they desire to learn our opinions, to look to the editorial articles, not to communications, for information. We permit our correspondents to speak for themselves, and we take the liberty of speaking for ourselves. They speak not for us, nor we for them.

We entered upon the task, which we well knew to be an arduous and trying one, of editing the Examiner, distrustful of our ability to do justice to the work, but with an earnest and sincere desire to do the very best in our power. We engaged in the work because we believed an opportunity offered for doing good and advancing the interests of humanity. Our hearts have always burned with freedom's fire. Freedom has ever been dear to us, dear for its own sake, and as our inalienable right. As we prize it for ourselves, so do we value it for others. We believe it to be the inalienable right of others, of all; and because we believe it to be the inalienable right of all, we are grateful for the opportunity which we enjoy of expressing our honest convictions through the editorial columns of the Examiner. That opportunity we have availed ourselves of and shall continue to avail ourselves of, we trust, in all sincerity, earnestness, candor and kindness.

We have not occupied our time in proposing plans of emancipation. Such has not appeared to us to be our special work. That work, as we understand it, is to show, as well as we can, that freedom is right, in theory and practice, that slavery, in theory and practice, is wrong.

In performing this work, we hail as helpers and friends, all whose hearts glow with a love for freedom, and we hope by all such to be regarded as helpers and friends.

Mr. Clay's Letter. We have read with great interest the comments which have been made upon this letter in papers committed to us from various sections of the Union. Probably no document which has appeared for many years, has been so extensively censured and read with so much eagerness, as this letter to Mr. Fundell, or rather this address to the people of Kentucky. In the East and West, at the North and South, it has appeared almost simultaneously. You find it in papers of every class, religious and secular, Whig, Democratic, and Free-Soul, Emancipation and anti-Emancipation, and in all it is published as a document, which the editors, whether agreeing or disagreeing with its positions, regard as one of great importance and destined to wield a vast influence. We propose now to present some extracts from different papers to our readers which are possessed of interest in themselves or serve to indicate the public feeling towards the sacred cause of freedom.

The Memphis Eagle publishes the letter, and accompanies it with a long and able editorial commentary of its tone and spirit. The Editor thinks that Mr. Clay, as a Kentuckian, is justified in presenting such an appeal to his fellow-citizens, if he thinks emancipation demanded by Kentucky's best interests. Every State has a right to provide for itself, and must provide

for itself, and therefore, the Editor, finding no fault with Kentucky for taking steps which she thinks essential to her welfare, would have Tennessee rouse herself, that she may guard against any evils than emancipation in the sister State may bring upon her.

The St. Louis Republican publishes the letter, with an allusion to Mr. Clay's philanthropy, but expresses no opinion as to its essential merits.

The St. Louis Union regards Mr. Clay's plan as objectionable and impracticable.

The Richmond (Va.) Examiner condemns Mr. Clay as an abolitionist, while the Richmond Whig is much pleased with the letter, as re-affirming doctrines and views held by Thomas Jefferson, and some of the best men in Virginia."

Thus speaks the Philadelphia North-American: "In the midst of the glittering dayspring of a new Administration, full of rich promises of the brightest felicity to the republic, there suddenly flashes upon the Western horizon, and rises to the zenith, not lost in the brightness of dawn, an auroral splendor which attracts the eye of the country, and will speedily attract those, as well as the admiration, of the world. It is the Zodiacal light of a new and great act of virtue on the part of one, an old public servant, whose whole career, long, and useful, and distinguished, has always been resplendent with such acts. It is the blaze, perhaps the last, but the greatest, of the genius, the philanthropy, the statesman-like wisdom and patriotism of Henry Clay. The phoenix dies, as it reborn, in flames. The patriot of Ashland, cannot sink away obscurely, like a common man, or one who has but a common love for justice, for humanity, for his country. He roves himself for one more great effort in the cause of his fellow-men, and that effort is even a greater and nobler one than he has ever made before. His last years are to be as glorious as his first."

The New York Evening Post speaks of the letter as follows: "Mr. Clay's Letter on the subject of emancipating the slaves of Kentucky is one of the most remarkable documents of the time. We regard it as among the most convincing of the various indications which meet the eyes of those who attentively observe the course of public affairs, that the institution of slavery, which has grown so rankly for many years past, and exerted so mighty an influence, has already begun to decline. The New York Evening Post speaks of the letter as follows: "Mr. Clay's Letter on the subject of emancipating the slaves of Kentucky is one of the most remarkable documents of the time. We regard it as among the most convincing of the various indications which meet the eyes of those who attentively observe the course of public affairs, that the institution of slavery, which has grown so rankly for many years past, and exerted so mighty an influence, has already begun to decline. 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them for it. Viewing the subject in its at any rate, be up and in earnest. Suppose you are instrumental in only freeing one fourth of those now in bondage, you will perform a noble work. You will make a State free, and give freedom to a large number of human beings; a work that we believe will be pleasing to men and Angels. And remember that we are not alone in this work. Thousands of slaveholders are there in Kentucky, among her most virtuous and enlightened citizens, who are with us in this matter, who are fast friends of laboring men, and who would rejoice to see the day when the foot of the slave should no longer tread the soil of this fair land.

A LABOR.

For the Examiner.

Messrs. Editors: The recent letter of Mr. Clay on the subject of Emancipation has been extensively copied by the papers—has been read with much interest—and has created quite a sensation. Several persons have suggested to me the propriety of its publication in pamphlet form, and its dissemination throughout the State. They think that thousands would read what Mr. Clay has written who would not concern themselves about the views of other Emancipationists. So much for a great name. Mr. C.'s letter is, I think, operating very beneficially. It emboldens the friends of emancipation—decides and confirms the wavering—while it throws into consternation many of the advocates of slavery. I enclose you five dollars to aid in publishing said letter in pamphlet form, if the "Leviathan Committee" think it advisable to do so—otherwise appropriate the money as is deemed most expedient.

Another objection to emancipation is that our friends of constitutional reform were tricking into voting for a convention, by pledges that action respecting one-half the slaves in Kentucky would be found here when the act goes into effect. Indeed, many suppose long before the period arrives in which they can claim their freedom, there will be so far that legislation in that particular will become unnecessary.

Another objection to emancipation is that our friends of constitutional reform were tricking into voting for a convention, by pledges that action respecting the relation of master and slave should be taken in the convention. The objection shows a degree of hardihood equal to that of the Solons lately assembled at Frankfort, when they affirmed that "slaves were given in advance that the subject would not be agitated at all." This is a curious piece of information. It ought to be known where this pledge was given, and who was authorized to give it; what agency the people had in it, and whether they authorized any of our friends educators, our renowned stamp orators, to make this arrangement for them. What say you, mechanics of the towns vacating men of the country, did you endeavor to make any to seal up your mouths, so that you would not dare to open them to call in the great blessings that are to flow to all your children from the perpetuation of our peculiar institution?" Or rather say, did you not vote with us and thousands of others for a convention solely that this very question might come up?

I certainly avow as little of republicanism as myself, for a body of men, composing nearly half of the whole number authorized to act in this matter, to suppose that all other interests in the State must be subservient to theirs.

Interest of those interested in this question, including all those that labor for a living, is to argue that "Kentucky enjoys honorable consideration throughout the Union." Let any man go to Washington when Congress is in session and he will often hear flattering allusions to Kentucky. Let his go to any portion of the world, embraced within the limits of civilization, and he will find that the name of Kentucky has preceded him. He will hear eulogies pronounced on Henry Clay; for he has done much to elevate and refine the renown of his adopted State.

But all that Kentucky now is would be nothing compared with what she would be if she were to rise up in her majesty and say in trumpet-tos the demon of slavery, "Thus far shalt thou come but no farther." She might then call her children say with proud exultation, "This is our own, our native land." Being the "pioneer" in the great enterprise of Emancipation, she would occupy a position of imperious prominence, and clothe herself with the glory of earthly immortality. The friends of humanity everywhere would pronounce blessing on her name, and the genius of liberty would henceforth preside over her interests and her destiny.

Kentuckians! What say you? Will you make provision for the removal of slavery from the Commonwealth? Will you furnish your beloved State with the indispensable element of true prosperity and glory-free-labor? Or shall the incubus of slavery still oppress her and paralyze her energies through a period as yet indefinite? The circumstances in which you are placed devolve on you, Kentuckians, tremendous responsibilities. It is submitted to your decision whether or not some measure of Emancipation shall be adopted by the Convention you expect shortly to convene to frame for you a new Constitution. Your wishes are omnipotent in the premises. As you say so it shall be.

Philanthropists! act out your philanthropy in the approaching struggle in favor of liberty. Friends of "economic causes"! yield to the suggestions of a sound economy. Christians! exemplify the spirit of your religion—cherish the impression that God will hold you responsible for the part you act—for the votes you give.

Under this impression I would not for all the wealth of Kentucky die and go to the judgment after having voted in favor of the indefinite continuance of slavery.

Messrs. Editors, may heaven propitiously smile on the cause you advocate and crown your labor with abundant success.

ONE OF THE PEOPLE.

slavery in California.

The Washington correspondent of the New York Tribune writes:

Certainly one of the most important rumors of the day, if it is true, is that Mr. Benton has gone to California, by the last steamship, another of his remarkable letters, addressed to the inhabitants of that territory. The first receipt to the Californians was taken out last fall, by Capt. C. E. Jones, who has since been in the United States government, without any provision for slavery. That document was probably published in San Francisco, about the first of February last. From what I learn, I have reason to think that Mr. Benton now advises the people of California to insert a provision, in this temporary system, for the eternal adhesion of negro slaves to their soil, and that he advocates or rather commands it with all his characteristic energy and power. His views on this subject are to be followed. If this is true, we have no doubt but all of it, it goes to confirm the expectations of Senator Benton's warmest friends, and to indicate that he has ranged himself beside Clay, Haywood, and other white and distinguished men of the slave states, not only to resist the extension but to provide for the safety of those nobler purposes than the "man and child" table."

But glorious old mother upon hearing this wakes up in anger. She sends off messengers in all directions, telling them to visit every town and hamlet in the State, and make her now understand that labor is the true road to fame and honor in all lands, and that labor must be free. She says "tell him who would call you a slave because you labor, that he is a son and utterly unworthy of belief; for in a free land he who receives and pays for a certain amount of labor is as much obliged to be thankful the laborer who performs the service and receives the money. They are equally dependent on each other and equally honorable. Tell him that the word *men* can be as meaning out of a slave State, or where no other distinction in society exist."

Go and sing in his ears another great truth. Tell him, that I have a noble race of sons, and am awaiting any of them should be driven from me; or rather say I wish to see them impressed because I am unwilling to see my political power departing from me. I am unwilling if I can help it that my sister over the river, shortly out of her teens shall have at the next appointment for Congress twelve members, while I have but eight, and still more am I unwilling that my best country shall have but a black constituency according to the three-fifths rule.

And now what say you, my fellow laborer? Will you in view of all these evils vote to continue this system? Will you sign this admirable of our honored mother? Can you be so unjust to your children, as to vote for its perpetuation? In what part of the earth has this system obtained footing, in which the power of omnipotence has not been felt, either in the de-moralizing effects it has produced, the depopulation of the State or in some other visible way?—Be not deterred then from action because you do not approve of every feature of the plan.—Arouse yourselves to the work. Let the plan be discussed, and if it can be improved, improve

it at any rate, be up and in earnest. Suppose you are instrumental in only freeing one fourth of those now in bondage, you will perform a noble work. You will make a State free, and give freedom to a large number of human beings; a work that we believe will be pleasing to men and Angels. And remember that we are not alone in this work. Thousands of slaveholders are there in Kentucky, among her most virtuous and enlightened citizens, who are with us in this matter, who are fast friends of laboring men, and who would rejoice to see the day when the foot of the slave should no longer tread the soil of this fair land.

The American Navy should certainly form, as far as possible, the genius and spirit of republican institutions, and only V. the reformers can stand by that in the case of the ex-slave. The present condition of the slaves respects and cherishes the Navy, has depended upon it that will not long be the case. As far as my eye can see, with a request that the Louvain and Lexington paper will copy.

Very respectfully, your ob'dt serv't JOHN P. GAINES.

To the Editors of the Commonwealth, President.

It is the Shakespearean reading of Mrs. Sheld.

in New York, increase nightly in attraction.

For the Louisville Examiner.

Emancipation Meeting.

At a meeting of the friends of Gradual Emancipation held at the Court House, on Thursday, the 23d March, 1849, for the purpose of appointing delegates to meet in convention at Frankfort, the 26th of April 1849, Doctor W. A. McDowell was called to the chair, and R. Dawson appointed Secretary.

A motion, a committee of five was appointed to nominate fifty delegates to attend the meeting of that convention. The chairman then apportioned the following gentlemen as that committee: Jas. Scott, Jas. M. L. Breckinridge, Patrick Napier, Jacob Walker and Doctor Ewing, who retired for that purpose.

During the absence of the committee, Mr. Benjamin Gwinnett was called upon to address the meeting, who responded briefly in a very appropriate manner, that would have been the great evil of slavery, and the blessings that would flow from substituting free for slave labor.

The committee then reported the following names, with the accompanying resolution, which was read and carried: "That we, the members of the following, who represent Kentucky, do, in a very appropriate manner, that would have been the great evil of slavery, and the blessings that would flow from substituting free for slave labor.

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LITERARY EXAMINER.

The Love of Later Years.

BY BERNARD BARTON.

They who deem Love's brightest hour
In blooming youth is known:
Its purest, tenderest, holiest power,
In after life is shown,
When passions, chastened and subdued,
To riper years are given,
And earth, and earthly things are viewed
In light that breaks from Heaven.

It is not in the flesh of youth,
Of days of cloudless mirth,
We feel the tenderness and truth,
Of Love's devoted worth:
Life then is like a tranquil stream,
Which flows in sunshine bright,
And objects mirrored in its seat,
To share its sparkling light.

'Tis when the howling winds arise,
And life is like the ocean,
Whose mountain billows brave the skies,
Lashed by the storm's commotion;
When lightning cleaves the murky cloud
And thunderbolts astound us,
'Tis then we feel our spirits bowed,
By loneliness around us.

Oh, then, as to the season's sight
The beacon's twinkling ray
Surpasses for the lustre bright
Of summer's cloudy days;
Even such, to tried and wounded hearts
A manhood's darker years,
The gentle light true love imparts
Mid sorrows, care and tears.

Its beams on minds of joy bereft,
Their freshening brightness fling,
And show that life has somewhat left
To which their hopes may cling;
It steals upon the sick at heart,
The desolate in soul,
To bid their doubts and fears depart,
And point a brighter goal.

Such be Love's triumphant power.
Our spirits touched by time,
Oh! who shall doubt the loveliest hour
Of happiness' sublime!
In youth's bloom the master's gleam,
Which glows and sweeps by;
In after life its splendors seem
Linked with sternity!

A Chapter on Old People.

'Yes, sir,' said Dr. Johnson once in reply to a remark of Boswell; 'every man who has brains is eccentric, because he sees and thinks for himself; and if he did not, minds would be all cut with compasses, and no rational man could endure society.'— Doubtless the levitation of literature, as both friends and enemies called him in his day, had learned, by means of his proverbial love of 'a good talk,' how much social life is enlivened by occasional obliquities of taste, and even of judgment.

'Defend me from pattern ladies and men of rule!' was the petition of rather an unruly poet, in which many who are not poets will be found to concur, for there seems a natural association between dulness and uniformity. Yet the widest deviations from received ideas, as regards external matters, are not always made by the ablest thinkers. All the world has heard, and probably by this time got tired, of the eccentricities of genius. They have been largely reported, and still more largely imitated, particularly those of the discreditable kind, since it was found out that great wit was allied to madness. Numbers who could never reach the former have adopted the latter as its nearest relation, forgetful that they were affecting only what had disgraced their betters, and too frequently that which would have disgraced any grade of mind.

But the age for such affectations, even of the harmless, is past; eccentricity is now known to be one of the liabilities, not the consequence, of genius, and has been most prominently displayed in those who had no genius at all.

These are smoothing-down days, and peculiarities appear above the surface more rarely than they did in less polishing times; but uncelebrated oddities may still be encountered in every-by-way and corner of life. The upland hamlet, the rural village, or the small country town, can generally boast a Miss or Mr. Whiney of its own, whose out-of-the-way sayings and doings will return among the pleasures of memory to some of its scattered denizens in far-off scenes and years. Even in great cities, where the perpetual though changeable currents of business and society are calculated to wear away the angularities of minds and manners, it is wonderful in what perfection they still exist.

The first Charles Mathews used to describe three meagre brothers, all men of business in New York, who always had their garments made double the fitting size, in order to save time and trouble in case their respective corporations should increase, an occurrence which appeared probable to them alone. The residents of another busy street in that same western city, about twenty years ago, may recollect an old man whose name was still more remarkable.— He was a bachelor with a decent income; and, strange to say, no miser, though he lived utterly alone, acted as his own attendant in every department of housekeeping, and never admitted a single feminine assistant, as his special ambition was to be what he called independent of women. There were those who said the old boy had been slighted or aggrieved by some of the sex in his younger days; perhaps the story originated only in conjecture, but the advocates of women's rights and mission would have been astonished at the legion of wrongs he could muster up when denouncing female tyranny, under which he affirmed the whole creation groaned. No misfortune, great or small, ever happened to any man within his knowledge, which he could not trace, by a most elaborate process of reasoning, to some female hand. And one of his chief doctrines was, that no man could admit one of the fair, (by courtesy) within the walls of his domicile, and escape absolute slavery. To preserve his own liberty, therefore, this original philosopher, superseded the ladies in actual service, from stitching shirts to making tea. He is said to have acquired extraordinary proficiency, particularly in the former art, and always boasted to his friends that he was one independent man.

Lingerers in the state of celibacy are popularly believed to be more addicted to eccentricity, than the wedded or married; on which belief a minutely ingenious philosopher once suggested the inquiry, 'Whether being single was the cause of their singularity, or vice versa.' Certain it is, that the special characteristics of the New York bachelor could exist in no other condition; yet it may be hoped that all the single, are not singular, especially as some odd actors are occasionally found among the doubly-bled.

I knew a married lady, whose peculiar taste in dress formed the standing topic of conversation to the fairer portion of a country parish. She had been an heiress in a small way, and could, therefore, command some of the sinews of fashion; but she said no maid should ever dictate to her, for she had an original fancy, and would not be put in uniform. This resolution she kept with the zeal of a patriot; never was the regimentation of costume more defined than in the cut of her garments, while the boasted originality was displayed in an arrangement of colors, and an adapta-

tion of materials, which set at naught all toilet regulations. Her favorite winter attire was a white flannel cloak lined with scarlet. She delighted in tartan boots; and when I last heard of her, she had just horrified the ladies of the neighborhood by trimming her bonnet with broadcloth.

Perhaps the most ordinary and unobtrusive form of eccentricity is favoritism with regard to certain articles. There was a man of rank some years ago in Paris, known to his acquaintances by the *soubriquet* of 'the shoe gatherer,' from his habit of keeping up boots and shoes, and new and old, till a large room in his residence was necessarily set apart for the purpose of containing them; and he was said rarely to have passed a shop of the kind, without ordering home an additional supply.

A clergyman of my native village, took a similar delight in wigs; and a hundred and fifty 'time dealers,' as a London wit designated those articles, were sold by auction on the good man's premises after his death.—

The rarest instance of this description I ever knew was that of a farmer whose enthusiasm rested on pots. He bought them, large and small, on every possible pretext, to the confusion of the kitchen-maid and the annoyance of his helpmate; till the latter having a small taste of the Tartar in her composition, length declared war against pot metal, and eventually won the day so far, that, on her husband's occasional visits to the nearest market town, she was wont to shout after him the following adjuration. 'Mind, bring no pots home with you!' Her injunction was generally obeyed, for the lady might not be provoked with impunity. But when a supernumerary drama warned the farmer's fancy, it would sometimes revert to the ancient channel, and he has been known to deposit a pot or two at a neighboring cottage, as the dread of probable consequences occurred with the sight of his own chimney smoke.

Some persons are eccentric in their curiosity, and a troublesome kind of oddity it is at times to their neighbors, as they are apt to ask all manner of inconvenient questions. A family dispute, a loss situation, or a failure in business, is among their chosen subjects; and by way of securing authentic information, they make a point of applying to the parties most concerned. It was a genius of this order who, when Talyard was dismissed from office by the Emperor, sent him a long letter explicitly detailing all the reports in circulation against him, and concluding with a polite request to be informed which of them was true. A similar character on our own side of the British Channel one day mistaking Tyrone Power for a captain of his acquaintance who had just quitted the service under equivocal circumstances, seized the comedian by the button at Charing Cross, with,

'Oh, Captain Blake, I was sorry to hear it—pon my honor, I was—but were you actually cashiered for cowardice?' I have not the honor to be Captain Blake, sir,' said Power, still led along by the button; 'and when you meet that gentleman, I advise you not to press the question.'

'Why, said the blunt of brain, 'couldn't tell me best?'

'Ah, yes, my dear fellow,' responded Power, benevolently; 'but he might kick you.'

Probably the most eccentric expression of grief recorded is that of Madame du Deffand, of Walpole's notoriety, who, being informed in the midst of a large party, that one of her friends had died some hours before, ejaculated, 'Helas! I shall not be able to take any supper!'

Eclectic prejudices are comparatively common; one occasionally meets with individuals who regard the use of animal food as the cause of all the ills that flesh is heir to; and a gentleman, formerly residing in Kent, put his confidence entirely in turnips as their universal remedy. Constitutional antipathies, or affinities, unaccountable as they are in themselves, would perhaps account for these notions, as well as for those eccentric preferences of sights, sounds, and odors, which are otherwise inexplicable. Persons have been known to dislike the smell of roses, and rather prefer that of garlic; others have relished the rasping of a file; and the Dutch doctor who gave nothing in all Paris to admire but the shambles, has doubtless brethren in many lands.

There are, however, peculiarities of taste which have their origin in the higher ground of our nature, and belong to minds of a finer fabric. Charles Lumsden confessed that he admired a squint, because a girl to whom he had been attached in early life squinted prodigiously; and a lady of my acquaintance once thought a club-foot interesting, from similar recollections. It is strange how seldom eccentricity takes an elevating or agreeable form; odd ways are rarely those of pleasantness, or peace either; though many of the world's notables have indulged in them, as stands recorded by better pens and amplifier pages than mine. It is not always genius that makes one differ from his neighbors, but some heavy strength of character, considerable obstinacy, and, at times, royal virtue, may be found among the oddfellows of creation.

One of the best-principled women I ever knew, was possessed with a restless anxiety to learn not only the Christian names of every person she chanced to encounter, but those of all their relations in the ascending line. Her inquiries, which were vigorously pushed forward in all companies, created most ludicrous annoyance to the parties interrogated, though I cannot recollect an instance of her getting beyond her great-grandmother.

It has been observed that singular tastes and habits are less frequently found among the working classes than in the superior ranks; the pressing necessities of life generally requiring the utmost exertions of the former in continuous labor, leave them neither time nor means for indulging in peculiarities. There is no scope for eccentricity in such circumstances; yea where the heart is strong, it will make room for itself. Some years ago a northern town of England, once famous in Border history, and now of some importance on one of our great railway lines, received an addition to its inhabitants, whose mode of conducting his pilgrimage through life, considering the path in which he journeyed, was something original. He was a man about thirty, tall, handsome, and of that sort of air generally known as genteel, on which point his singularly seemed to rest. The man avowed himself to be a native of London; his business was the sale and manufacture of muffins, and no one, so far as I heard, thought of inquiring after his name. He lived in a small cottage in the suburbs of the town, to which neither assistant, attendant, nor visitor was known to have been admitted. There he made his muffins and thence he issued to supply his various customers as regularly as the English breakfast hour came round.— But no London exquisite, prepared for a lounge in Bond Street, or the Jack, could appear with more fashionably-cut coat, faultless hat, or more stainless fingers; from the polish of his boots to the whiteness of

his gloves he was a perfect Brummel, always excepting the basket over his arm, which, however, was ingeniously contrived to resemble that usually carried by anglers. Out of that array he was never seen on the street. How it could be obtained or kept in order, was a daily renewed wonder. People said there was a very different dress worn at the cottage; and all the tailors of the town affirmed he made his own garments, as to the business of none had he given the smallest addition. His solitary leisure was spent in cleaning gloves, brushing up masters generally, and disciplining a couple of skins; for that morning-sally was the joy of his life, and to be occasionally mistaken for a gentleman dandy, his only aim and reward. This devoutly-wish-ed-for consummation he attained at times, and one instance of it served to amuse the townspeople, to whose knowledge it came, for many a day. The daughter of a respectable merchant, who had just returned from a London boarding-school, with a large importation of airs, and a profound admiration for everything showy and useless, chanced to meet the incomparable recluse on the first of her morning-walks. The young lady came home overflowing with what she called the romantic circumstance of a distinguished young nobleman actually coming to rusticate in such a place on pretext of angling in the celebrated salmon river.— She knew he was Frederick Beauchamp, the brother of her particular friend Lady Theresa, daughter of the Earl of —, who introduced him to her, just before leaving school. He had looked very much at her; she would bow to him on his next occasion.

True to her resolution, she sallied forth on the following day after an hour's extra dressing, and encountered the object of her solicitude on his usual morning rounds— Miss took the opportunity of saluting him in the crowded street before two elderly acquaintances, and her nod was most gravely received. 'He cannot recollect me, I am so much grown!' said she in a loud whisper.

'Do you know him?' inquired one of the ladies in company.

'Oh yes!' responded miss; 'I met him frequently in London.'

'Indeed!' replied the querist; 'he has been here for two years, and they call him the Muffin-Man.'

Her neighbors avoured that, after that revelation, the particular friend of Lady Theresa, was never in a hurry to recognise distinguished-looking strangers; but with the eccentric muffin-man closes my recollection of oddities.—Chambers' Journal.

Marry and Blame.

'Never do anything in a hurry,' is the advice given to attorneys and solicitors by Mr. Warren. 'No one in the law can possibly have his wits about him;' and remember, that in the law there is ever opponent watching to find you off your guard.

You may occasionally be in haste, but you need never be in a hurry, take care— resolve—never to be so. Remember always that other's interests are occupying your attention, and suffer by your inadvertence—by that negligence which generally occasions hurry. A man of first-rate business talents—one who always looks so calm and tranquil, that it makes one's self feel cool on a hot summer's day to look at him— told once that he had never been in a hurry but once, and that was for an entire fortnight, at the commencement of his career. It nearly killed him: he spoilt everything he touched; he was always breathless, and harassed, and miserable; but it did him good for life: he resolved never again to be in a hurry—and never was, not once, that he could remember, during twenty-five years' practice! Observe, I speak of being hurried and flustered—not of being in haste, for that is often inevitable; but then is always seen the superiority and inferiority of different men. You may, indeed, almost define hurry as the condition to which an inferior man is reduced by haste. I one day observed, in a committee of the House of Commons, sitting on a railway bill, the chief secretary of the company, during several hours, while great interests were in jeopardy, preserve a truly admirable coolness, tranquility, and temper, conferring on him immense advantages. His suggestions to counsel were masterly, and exquisitely timed; and by the close of the day he had triumphed. 'How is it that one never sees you in a hurry?' said I, as we were pacing the long-corridor, on our way from the committee-room. 'Because it's so expensive,' he replied with a significant smile. 'I shall never forget that observation, and don't you.'—Warren on Attorneys and Solicitors.

Pepys' Diary.

SAUML PEPPY'S was born February 23, 1623. His father, a native of Cambridge-shire, had settled as a hatter-dasher in London. Young Pepys, after keeping terms at the Magdalen College, Cambridge (for a 'college education' was not then the expensive luxury it has since become), entered the service of Sir Edward Montague afterwards Lord Sandwich, in some semi-military capacity. There he married.— Who his wife was, is to us a mystery. It is clear she was French by the mother's side, and in one place Lord Sandwich calls her 'his chosen.' Perhaps—but, no, we will not dig up a hypothetical scandal which has been dead and buried these two hundred years.) Through his patron, Pepys obtained a clerk's place at the Admiralty, towards the close of the Commonwealth. There he remained, gradually rising to places of higher trust, during the reigns of Charles and James, making by means of 'perquisites' and 'considerations' a large sum of money, which, fortunately for us, he spent on books. He left his library to Magdalen College, the now famous 'Bibliotheca Pepysiana.' We would strongly advise any of our readers who may visit Cambridge to catch one of the good-natured fellows of Magdalen, and make him show this especial lion. There stand the identical bookcases which were the pride of old Pepys' heart, containing several thousand volumes, among them a collection of ballads and broadsides unique of its kind, newspapers of the day, State documents, autograph letters of kings and counselors, fine old prints, in short, a perplexed pile of treasures, quaint and rare."

But the chief object of interest is a diary in short-hand, beautifully penned, which Pepys commenced in 1659, and continued during several succeeding years. During his lifetime, doubtless, it was seen by no eye but his own, nor did he ever dream of its being published to the world. Hence its interest and charm for us. It fills up the blanks of history. History, like a true courier, haunts the palace, the anti-chamber, and the bureaux, but, standing on its dignity (says the mark!) does not condescend to step down into the street, or peep into the citizen's parlour. But Pepys, for his own edification, set him down every night, and recounted the little ups and downs of his bravest followers, the mishaps of the day—nothing too trivial for him to record. The tailor had

brought home his new suit, how the goose was underdone at dinner, how he went to the play and did not treat his wife, with the curtain lecture consequent thereupon, &c., &c. The whole man stands dug-up before us. We see him conscientious and honest at bottom, yet complying with the prevalent examples of corruption, swayed to and fro by his duty to his king, and his love of himself, by his resolutions of economy and his impulses of vanity, by the prejudices of his Presbyterian education, and the seductions of fashionable dissipation. Pepys and Boswell are always associated in our mind as the silly, sitewd, honest, good-natured, every-day man who have written the two most readable books in the language.

Moreover, Pepys writes history in the dignified sense of the word, being in virtue of his office, a politician, and admitted behind the scenes; being, also, a personal favorite with the merry monarch, and his son-visted brother.

We have, also, here and there, delicious scraps of literary "ana," for he was the acquaintance of Dryden, and the friend of Evelyn (from whom, by the way, he borrowed the collection of autograph letters now in the Biblioteca Pepysiana.)

Maccusay has been largely indebted to this library for the materials of his third chapter; though, with that rare facility peculiar to himself, he occupied only two mornings in its examination.

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Wear.

Voltaire thus expresses himself on the subject of war—"A hundred thousand mad animals, whose heads are covered with hats, advance to kill or to be killed by their fellow-mortals, covered with turbans. By this strange procedure, they want to know whether a tract of land to which none of them has any claim, should belong to a certain man whom they call Sultan, or another whom they call Caesar—neither of whom ever saw, or ever will, see, the spot so furiously contended for: and very few of those creatures who thus mutually butcher each other, ever behold the animal for whom they cut each other's throats! From time immemorial, this has been the way of mankind almost all over the earth. What an excess of madness is this; and how deservedly might others be occupying your attention, and suffer by your inadvertence—by that negligence which generally occasions hurry. A man of first-rate business talents—one who always looks so calm and tranquil, that it makes one's self feel cool on a hot summer's day to look at him— told once that he had never been in a hurry but once, and that was for an entire fortnight, at the commencement of his career. It nearly killed him: he spoilt everything he touched; he was always breathless, and harassed, and miserable; but it did him good for life: he resolved never again to be in a hurry—and never was, not once, that he could remember, during twenty-five years' practice! Observe, I speak of being hurried and flustered—not of being in haste, for that is often inevitable; but then is always seen the superiority and inferiority of different men. You may, indeed, almost define hurry as the condition to which an inferior man is reduced by haste. I one day observed, in a committee of the House of Commons, sitting on a railway bill, the chief secretary of the company, during several hours, while great interests were in jeopardy, preserve a truly admirable coolness, tranquility, and temper, conferring on him immense advantages. His suggestions to counsel were masterly, and exquisitely timed; and by the close of the day he had triumphed. 'How is it that one never sees you in a hurry?' said I, as we were pacing the long-corridor, on our way from the committee-room. 'Because it's so expensive,' he replied with a significant smile. 'I shall never forget that observation, and don't you.'—Warren on Attorneys and Solicitors.

Ambition.

The struggles of the ambitious man produce no ultimate good to himself. It is only while he looks for something as yet within his reach, that his happiness is increased. When he attains one object that he has long desired, it ceases to yield him pleasure. It is only 'distance' that lends enchantment to the view." Worse than labor lost are the troubles, the anxieties, and the severe toils of the ambitious man. Peace and happiness are natives of the heart, and are not found in extraneous ac-

quiets.

Doing Good.

In doing good, more good is always discovered requiring to be done, and this is the reward of doing it. 'Alps upon Alps arise,' and a life thus devoted becomes sublime, as it approaches His who went about doing good. What the expression, 'God said let there be light and there was light,' is in reference to the sublime of creation, the phrase, 'He went about doing good' is, in regard to the moral regeneration of mankind.

One of the most beautiful gems in oriental literature is contained in a passage from the Persian poet Sadi, quoted by Sir W. Jones, the sentiment of which is embodied in the following lines:

The sandal tree perfume when riven,
The axe that laid low when given,
Let man who hopes to be forgiven,
Forget and blow his foes.

Mosul's Madrigal.

THOMAS LOGAN, 1590.

Love in my bosom, like a bee,
Doth suck his sweet;
Now with his wings he plays with me,
With his mine eyes he makes his nest;</p